

myself seen a considerable number of the "Bucks," as they are called, who not unfrequently come into town in their canoes; and I thought I could discover a similarity in their features to those of the Indians in Nova-Scotia. They have the same broad cheek-bones, lank black hair, and the color of their complexion is much the same as that of the Micmac; they are much shorter in stature, squat in figure, and in this respect not unlike some specimens of the Esquimaux whom I have seen. They are what a genuine Blue-Nose Yankee would call a "junky" set of people—nearly as broad as they are long! Of course I here speak only of those who have fallen under my own personal observation; there may be likelier men among them, but I have never clapped eyes on any of them.

The principal tribes in British Guiana whose diminished numbers contrast painfully with the swarming population which the land supported when the white man first appeared among them, are the Arrawaks, the Accaways, the Carabeese, the Warraws, the Macusies, and several others which are nearly extinct, of whom only a few families survive, to tell the fate of their ancestors.

The Arrawaks live nearest the plantations, and are the most civilized. Their number is estimated at about 1,500 souls, and the whole tribe are divided into twenty-seven families or castes. They are able to recognize each other as members of the same family, by certain marks and figures, tattooed in their faces when young, and colored with the *laná*. Caste is derived from the mother, and children are allowed to marry into their father's family, but not into that of their mother. The Arrawaks are seldom more than five feet four inches in height, plump and well proportioned, but not muscular. Their forehead is lower than that of Europeans, but they do not appear to be wanting in abilities. These nearest the coast are a dark brown, but some of their castes are as fair as Spaniards. Their features are small—their expression, in general, melancholy and depressed; their hair strong, black and straight.

It is a fact worthy of notice, that, in children, when instructed and educated, the forehead rises considerably. Their physiognomy undergoes a marked and very perceptible change, and must be interesting to every disciple of Lavater. Their powers of imitation are strong, their memory retentive, and by no means inferior to that of Europeans; but in calculation they seem to be deficient, for they do not count further than twenty, which, if occasion requires, is repeated over and over again.

Polygamy is allowed and practised by all the Indian tribes, but is by no means common, and only found prevalent among the chiefs. Children receive their name from the *pe-i-man* or conjuror, and, according to the fee that is paid, will be the virtue of the incantations pronounced. Children, without names are therefore found only among the poorer class, and are supposed

liable to every misfortune. This circumstance, however, is easily accounted for, as the conjurors have not received their fee. Although this tribe is the most civilized, yet is witchcraft not less practised by them than among the others. They are full of fear and superstition, and the implements used in their incantations, are handed down from the father to the son; but I am not aware of any peculiar sanctity being attached to them. The son of a conjuror, as soon as he enters his twentieth year, or even sooner, is made acquainted, by his father, with the art of conjuration, and enjoined the greatest secrecy concerning it. His right ear is pierced, and he is required to wear a ring all his lifetime. The women of this tribe are rarely seen in a state of nudity, and their hair is neatly tied up on the crown of their head. But with all these advantages over other tribes, they differ but little in other respects. The Indian having been occupied in preparing and planting his field for the space of three months, spends the rest of the time in hunting, fishing, drinking and dancing. It is with great unwillingness that he undertakes any superfluous degree of labor, by which he relinquishes a present enjoyment for the prospect of future provision—about which he has no care; he lives only for the day, and, having satisfied the cravings of nature, he lies down to sleep. He requires no clothes, or, if mere civilization has taught him better, he is content with one suit, and will wear it till it drops off his body.

The Arraways inhabit the Upper Demerara, the Mazarooni, and Putaro, and amount, probably, to 600 fighting men. The color of their skin is of a deeper red than the Arrawak. They live in a state of perfect nudity, and paint their bodies red with the *amotto*, or deep blue with the *laná*. Sometimes they will paint one side red, the other blue. The face is painted in streaks, in which performance they seem to be very particular, as the women not unfrequently spend hours at their toilette, while preparing for the dance. They perforate the cartilage of the nose, and wear a piece of wood in it, which often is of the size of a finger. They rub their bodies with the oil of the *carapa*, to defend themselves against the bite of insects, it being of a bitter taste and nauseous smell. The Arraways are a quarrelsome and warlike people, jealous and suspicious, and, on that account, dreaded by all others. Having planted their fields, they move from place to place, living on the hospitality of their friends, till their own *cassava* is ripening, when they again return home, and show the same friendship to others. During an expedition they invariably travel for three days, and halt for two, in order to fish, hunt, and dry their game. When in times of war they approach a defenceless place, they attack it, murder those who resist their violence, and carry off the rest as slaves. They are determined humorists,

and fond of bestowing nick-names on each other as well as strangers, whatever be their rank or quality. If this conduct is taken with good humor by those in authority over them, they yield, in return, prompt and ready obedience to their wishes and commands; and if once they form an attachment to any individual, their affection is unalterable; and so, on the other hand, their hatred is inveterate. In manner, they are more savage than any other tribe. In ability they do not equal the Arrawaks, their foreheads being still lower and more depressed than those of the people of that tribe. They make free use of poisons of several kinds, but are not easily persuaded to tell how and from what they prepare them. The *muncery*—a black ant an inch in length, and found making its nest between the roots of a certain arbutus tree, forms an ingredient in one of their strongest poisons. When an Indian is stung by it, he has to endure a fever of ten hours, with the most excruciating pains. They will catch a considerable number, and make a decoction of them, which they mix with other ingredients, and use for poisoning their arrows.

From the above extracts something may be learnt of the character of some of the natives here, but space forbids that I should enter further upon this subject in the meantime.

MISCELLANEOUS.

The Religions of India.

INDIA is pre-eminently a Land of Idols and of strange gods. Polytheism and its never-failing attendant, idolatry, which in modern times have disappeared so much from the face of the earth, still exist in pristine vigour in the Indian peninsula. Bred in our northern homes, where one or two circles of rude stone pillars—the roof-less temples of the Druids—are the sole relics of a paganism almost prehistoric in date and too bald for idols, the sons of England stand aghast as for the first time they open their eyes upon the Hindoo world which Providence has placed in our keeping. Graven images and heathen temples—we had heard of such things with the hearing of the ear, and read of them in Bible story at our mother's knee, but no sooner does youthful soldier or civilian land in India, than lo! his eye beholds them everywhere around, endless in number, unchallenged in prestige, as if he had been carried back three thousand years into the past. The denunciations of the Prophets and the irony of the Psalmist of Israel rise into his memory as he sees the idol-maker at work in his shop, or the image-god led about in its painted car, with gay or frenzied crew bowing themselves before the work of their own hands—gods that "have mouths, but speak not; eyes, but see not; ears, but hear not; noses, but smell not; hands, but handle not; feet, but walk not: neither have any breath in their mouths." A many-coloured paganism, alike gay and terrible—mingling light and darkness—is around him, fresh and vigorous; and, startled, he asks himself—Has time stood still here? or are there indeed